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THE LAST OF "BORDERLAND."

THERE are no doubt many who will share with us a feeling of regret on learning that the publication of *Borderland* is discontinued, the current number being the last to be issued for the present. In making this announcement Mr. Stead leaves us more or less in the dark as to his reasons for so doing, though no doubt the fact that this interesting publication has not been a financial success will have had its due weight in influencing the editor in his decision. Another serious consideration with him is the time which is entailed in editing such a magazine which must necessarily be a serious consideration, for the collection of material of a psychic nature, and of a sort interesting to the general reader sufficient to fill over a hundred pages every three months, must be a tax on the editorial powers even of Mr. Stead. We are not surprised then to find him arriving at the very sound conclusion "that the publication of results is not so urgent or so important a task as the ascertaining what results there are to publish"; in other words he considers the time devoted to a quarterly review of the subject, would be better spent by him in original investigations, and certainly the need of more exact knowledge is very great, for one well ascertained fact is better than a whole volume of second or third hand evidence. But we are not to suppose that *Borderland* is really dead, it only sleeps, to wake with renewed vigour when the further knowledge which Mr. Stead expects to gain in the next year or two, will enable him to meet his *Borderland* readers with "results which they will be the first to admit,

justify the temporary severance," and at the beginning of the twentieth century he hopes to be able to re-open his quarterly and start a new series on an assured foundation.

It is not by a mere accident, on the part of Mr. Stead, that he closes *Borderland* with a full page frontispiece portrait of Mrs. Besant—taken this year in New York, or that he gives an article on the Past, Present and Future, of Theosophy, commencing with "an interview with Mrs. Besant" and closing with a statement of the aims and objects of the Theosophical Society. He naturally thinks that when *Borderland* wakes as the clock strikes the year 1900 A. D. Theosophy will occupy a different position in the world from what it does in this year of grace 1897, and the comparison may be interesting.

INTERVIEW WITH MRS. BESANT.

The most striking feature in this article is the account given by Mr. Stead of his interview with Mrs. Besant on her return from her arduous but brilliantly successful tour in the United States in September last.

With regard to the present condition of the Theosophical Society Mrs. Besant said, "I think very well of it, it is flourishing all round the world, and I have every reason to be contented over the results of the recent American tour."

HER AMERICAN TOUR.

All who are interested in our great propoganda work, should turn to the map of North America and follow the route traversed by Mrs. Besant, if they would form any idea of the magnitude of the undertaking which she set herself last March and so successfully completed last September.

"Our visit" she says "was confined to the United States, with the exception of a trip from Buffalo to Toronto and Hamilton. We started from New York but did not dip further South than Philadelphia and Washington (on the East coast). I say we, because the Countess Wachtmeister accompanied me throughout the tour and shared all the work which though successful was somewhat heavy. We worked right through the great west, passing through Kansas City, Denver, and Salt Lake, and as far South as San Diego which was the most southerly point we touched (on the West coast). Then we turned Northward travelling up the coast to San Francisco on to Portland in Oregon, then to Olympia, the capital of the New State of Washington. Then we came Eastward, stopping a fortnight at Chicago where we have four flourishing branches, and where the Theosophical doctrine seems to

have fallen on good ground." (Readers will remember that it was here that the great Parliament of Religions was held in 1893). Then through Michigan and Ohio to New England and thus back to New York completing the circle."

IMPRESSIONS OF THE PEOPLE.

"It was a very interesting trip and brought us in contact with all sorts and conditions of men. One observation which continually forced itself upon our minds was that in the Western States, it is only the women who read books, the men read nothing. You will find that the wife preserves some leisure for culture, while the husband tends more and more to become an unlettered money-making machine. It is an unlovely evolution and one which plays havoc with the unity of the home. I do not like the out-look. In the Eastern State there is a great deal of surface politeness in which respect the Americans are much in advance of other English speaking nations, but inside, the men look with tolerant contempt on the tacit claims of the women to universal knowledge and take good humouredly their airs of superiority. In Western America the whole burden of maintaining the culture of the household is thrown upon a single member—the wife. Mentality alone will not suffice to sustain so great a responsibility, and of spirituality there is no excess on either side. In fact this is decreasing in the 'new woman'. The 'new woman' does not want to be a mother, the passion for motherhood seems to have become extinct in many households."

AMERICAN NEWSPAPERS AND INTERVIEWERS.

"And what do you think of the spiritual apparatus of the State, *i.e.*, the newspapers," asked Mr. Stead. "I saw plenty of them as you can imagine" Mrs. Besant replied, "for I was the constant prey to the interviewers but of that I have nothing to complain. When you are on a mission for spreading the light the interviewer is a very valuable auxiliary. But it would be better if he restrained a little of his exuberant imagination. One question they often asked me was, 'If I remembered any of my previous incarnations' when I said yes, they all clamoured to know something about them. I naturally refused saying that as it was a matter upon which I could produce no evidence it was idle to make statements that could not be proved. Notwithstanding this invariable reply, one reporter did not hesitate to make the assertion that I claimed to be

a re-incarnation of Lord Byron and that it was on this account that I was so enthusiastically devoted to the cause of the Greeks. As a matter of fact my enthusiasm about the Greeks has never been conspicuous for its fervour, and I need not tell you that I never claimed in any way to be the re-incarnation of Lord Byron. Nevertheless the interviewer's bold falsehood made the tour of the Continent, and I daresay it is running yet."

"Then you are not much impressed by the spirituality of the journalistic apparatus?" "The American newspaper," she replied, "is vibrating with intense vitality. Its staff lives in a vortex of whirling Kâmic activities which are utterly fatal to any of the repose or reflection indispensable for spiritual leadership. They seem to me to be dancing a mad Carmagnole, in which the pace goes ever faster and faster and which sweeps every one into its maddening whirl. They live for the day, in the things of the day, and nobody ever forgets so completely the things of yesterday as your American Newspaper. Spirituality implies calm, balance, and dignity, and these are only conspicuous by their absence."

THEOSOPHY IN AMERICA.

"When the great Secession in America took place the Seceders carried over 85 of the 100 American branches, only 15 remained loyal to the Society. Of these three have since died, so practically we had to refound the Society all over again. Countess Wachtmeister had been busily and usefully employed opening branches, so that before I reached New York we could count about 22 branches in the union. As a result of our six months tour we have now 51 lodges, organized under six central committees, with a corresponding Secretary in each state, so as to ensure their harmonious working and organized Co-operation. I left New York feeling that the society has once more been established upon a solid footing and that its growth will be steady and sure. As to the Seceders I have not much to say about them except that they seem anxious to drop the name of Theosophy. They have about 130 branches in the United States, and are developing into a philanthropical organization which will do, I hope, good work in the well recognized field of relief of the poor, the rescue of the fallen &c., but they publish no new books, give no effective teaching, and do not appear to regard the prosecution of occult study as one of the objects of their existence. Our new branches are being largely fed by Seceders,

who are returning to their allegiance to the mother society. But they are going on their way and we are going on ours, and I made a point of avoiding any reference to our differences except when questioned point blank, otherwise I said nothing."

WHAT THEOSOPHY HAS TO DO.

With regard to the mission of theosophy in the present day Mrs. Besant explained that "The iconoclast negative mission has been discontinued. We no longer go about with a club. What we have now to do is to embark upon a constructive period, in which the Theosophical Society will endeavour to make itself the centre of the world religions, of which Hinduism, Buddhism, Christianity, Zoroastrianism, Mohammedanism, and all the others sects and religions are integral parts. Do you not think said Mr. Stead you had better drop, the title 'Theosophy,' for may not the Theosophical Society become the mere title of a new sect. Why not call yourselves the 'True Religion' for I take it, that is what you claim to be. "Yes," said Mrs. Besant "but that is the Divine Wisdom—Theosophy. The whole drift of my lecturing in the United States and the essence of all I have to say here or elsewhere is that *Theosophy is the opponent of no religion, and the exponent of all*. To the believers of other religions we say, 'we also believe as you believe, only we have the key which explains certain things which are a mystery and a stumbling block to you, and further we are able to set forth the method by which you can verify the truth of your religion for yourselves. There is nothing antagonistic to Christianity in Theosophy, or to Buddhism, or to any other of the great religions of the world. They are all segments of one whole. You do not recognize the whole, we do. We are able to construct a harmony and interpret the fundamental basis on which all are reared. It is the breadth and width and truth of this great synthesis which constitutes the first element of our strength. The second is the power which all our students may acquire of verifying for themselves the accuracy of the Faith that is within them."

"As Mrs. Besant spoke there flitted before my eyes a spectacle of Mrs. Besant presiding over a conclave representing all the religions which are known to mankind, united for the first time on a common basis established on foundations of scientific certitude."

WHERE SHALL WE BE?

Thus ends Mr. Stead's interview with Mrs. Besant. What

wonder if he, in closing his *Borderland* quarterly, foresees that with such a power as Mrs. Besant at the head of our Society it cannot stand still, it must go onward, and one who can put the truth in such a way that it compels attention, will not speak to the Western world in vain. In the west, slow though it be to grasp the spiritual truths so familiar to the Eastern minds, there is material to work with, the fire once lit continues to burn by itself, and that too brightly. It does not smoulder till she comes again to fan the spark. But we in the slumberous East what are we doing, what use have we made of the many visits she has paid us? And we in our many lodges may well ask ourselves, Where shall we be when *Borderland* reopens next century? Shall we be still tieing ourselves up in mental problems as to the unknowable, or seeking easy ways to selfish bliss, or shall we then be turning our attention to helping on the Theosophic work; for is there no need for altruism in India, are we all so unselfish that there is nothing left for the Theosophist to do, in his own sphere?

With such an example as our great Leader before us, we cannot remain idle; with all that has been written we know what to do; let us then bestir ourselves, (and by our example stir others,) to do our part of the great Theosophic work of which so large a share falls on her shoulders; let us at any rate strive to make our lodges centres of spirituality, from which may radiate forces for good. That through the dark night our light may shine on the cold world, and so—leaving *Borderland* aside, when the dawn begins to break we may be ready to rise up and hail the glorious Sun of Truth, for who knows at what hour He may come.

A. R.

“There is no difficulty to him who *truly* wills.”

Watchword of the Fraternity of the Rosy Cross.

The Will, under the masterful inspiration and with the help of Spirituality, is the one irresistible power in nature and in the psychic world. Whatever the phantom or demon, it may be swept into nothingness by concentrating upon it this Will, and bidding it Go!

—*Heights of the Himalayas.*

THEOSOPHY IN THE LAST CENTURY.

TO those accustomed to watch the course of events as they happen decade after decade and century after century, the change in the direction of thought brought about imperceptibly, by causes apparently trivial, is a sign of hope and promise that the future may have much in store for humanity hitherto undreamed of, which may do for posterity what the discovery of America has done for the world in the past. We can imagine the state of mental dulness in Europe in the years preceding the discovery of America in the 17th century, and mark the striking contrast between that unenviable purblind imbecility in which men lived in those days, and the subsequent burst of a spirit of enterprise and discovery, with the result we see today. And now that a new curiosity has been kindled by the discovery of, what are believed to be, mountain peaks lying submerged a few fathoms below the surface of the Atlantic Ocean, pointing to the existence, thousands of years ago, of the lost continent of Atlantis in full prime of civilization—of which the world has read something in the Theosophical literature—we may shortly expect a new door to be flung open to us, revealing, this time, not merely the history of a past civilization now lying buried in the bosom of the deep, but a door which when opened will give fresh evidence to the world of the existence of an unbroken line of Custodians of that vast spiritual knowledge, called by Madame Blavatsky “the Secret Wisdom Religion of old which has inspired every one of the great creeds of antiquity.” These Custodians of the truth, have through successive generations at all times sought to enlighten men’s minds by a system of teaching of which remnants are now and then discovered to the outer world. As an indication of the universal prevalence of such a teaching, we may point to the discovery recently made by Mrs. Cooper-Oakely, one of our most prominent workers, of a “most interesting pamphlet which, with other clues that she has followed up in the course of her studies on the Mystics and Mystical Societies of the last century, proves the existence in Germany and elsewhere in the eighteenth century, of a Society singularly akin in objects and conditions to the Theosophical Society and deriving its teachings and inspiration from the same Eastern Sources.” (*Vahan*, Vol. IV No. 12)

Before dismissing the subject of this curious find, it may not be inappropriate to call to mind that previous efforts made chiefly among the ranks of the Theosophists to

prove the identity between the Theosophical teachings and those of the earlier mystics in Europe, might or might not have been generally convincing enough ; but the little book professing, as it does, to give authentic information concerning the "Initiated Knights and Brothers from Asia," would seem to provide the missing link between the East and the West, which has so long in vain been, looked for by oriental scholars.

It was during her literary researches concerning Cagliostro—the famous mystic of the last century whose name though ridiculed by the majority, still inspires reverence in some hearts, dread in others—that Mrs. Cooper-Oakley discovered this little volume.

The anonymous author, himself one of the Order in question, gives the Statutes and Instructions of the "Brothers from Asia," some of which are reproduced by Mr. Bertram Keightley in a very excellent article in the June number of the *Lucifer* (now *The Theosophical Review*) and to which we are indebted for the few fragments of information we have been able to put together in this paper. The 1st article given runs thus :

"Every Brother of whatsoever religion, social status or system, is admissible to the order, provided he be a noble-thinking, right-living and true man of honour. This chiefly because the welfare and happiness of men, which is the only object of our system, cannot be dependent upon the religion in which a man is born, nor the social position in which he is brought up."

Another article of the Statutes of this Great Order lays down:—

"That the Order itself is nothing more than a brotherly union of all honourable and separated children of men, who are striving with one accord to achieve the perfecting of man in his natural condition, and the discovery of all healing things and natural secrets, towards the attaining whereof the order will also impart instruction to each man gratis, according to his individual nature."

The anonymous author imparts the further information that the truths in the keeping of the "Asiatic Brothers" must be older than Free Masonry itself, a comparatively modern organization and instituted by the Order of the "Asiatic Brothers which dates back to the earliest antiquity," the Mother Order of Asia consisting of seven Lodges.

The identity in object with that of our Theosophical Society is so striking that we give textually the 7th Article which the

author describes as "the contents of the Laws of the Asiatic Order."

"Art. 7. The chief contents of all laws are, however, honesty, brotherly love, loyalty, pity and compassion towards all in need, silence, self-denial, obedience, humility and modesty, prudence and watchfulness over heart and life, forgiveness of enemies, in short the highest possible perfecting of oneself in one's station and calling, whether as ruler or subject, master or servant, alien or citizen in the state, father or husband, brother or son, friend, companion or neighbour; in short every brother of our Order shall honour God, the king and the state, shall be a true friend of his brethren, a benefactor of humanity, a noble-minded seeker after truth—in one word, an honourable man in the fullest sense of the term."

"If" says Mr. Keightley "we compare this declaration with Madame Blavatsky's famous definition of true Theosophy, the identity of spirit and inspiration is more than striking, and leaves little room for doubt that in this curious little book Mrs. Cooper-Oakley has discovered one of the links which go to form the great chain that unites the direct action of the Great Lodge upon the world in centuries that are passed, with the present movement in which we have the privilege of sharing."

S. R.

THE THEOSOPHICAL MOVEMENT.

THOSE who regard the Theosophical movement as a mere sporadic upheaval, and the Theosophical Society in which it is partially incarnated as an isolated organization, entirely fail to grasp the situation, and omitting to trace the story of its past, they cannot realise the possibilities of its future, or the conditions of its present existence. A chip of the vine of Divine Wisdom was planted on our globe, in the mystical garden of Eden, when the earth was young. Of that vine every great religion has been a branch, every spiritual philosophy has been an offshoot; the same sap of spiritual wisdom has coursed through the veins in every branch and in every leaf, giving to each life and nourishment. The main stem of the vine is the great Brotherhood, the Lodge of Sages, profoundly versed in the Divine Wisdom, and from time to time a new presentation of a portion of that wisdom is formulated and is given to the world as a religion or as a philosophy.

This fact is familiar to every student of Theosophy, and he is accustomed to speak of the Lords of the White Face and the Lords of the Dark Face connected with Atlantis, and the struggle which shook a continent to pieces. He knows how Atlantean magic, spreading eastwards, gave its lore to China, and to the religion of Egypt the darker side of its deep learning ; how, spreading westwards, it dominated the Americas, bequeathing its treasures of knowledge as heirlooms to the occult lodges yet existing on those continents, and leaving fragmentary arts to the diminishing races who are slowly passing away as North American Indians. Theosophy as known in Atlantis founded and ruled the Toltec empire, and spread a beneficent sociology over half a world ; as the Brotherhood withdrew its outward rule, the religions and philosophies slowly deteriorated, and in the course of ages faded into mere ghost of their originals.

Familiar is the student also with the new departure that gave origin to the fifth race, when again a portion of pure Theosophy was taught by members of the Brotherhood to the first sub-race of Aryaus. Many and beautiful were the branches that sprang from it—the six great schools of philosophy, the exoteric cult with its thinly veiled occultism, the immense and varied literature of ancient India. He knows how the strong vine sent out another branch into the Iranian land, and how it there grew and divided into many offshoots, with all the wisdom of Chaldaean, and the greater parts of Egyptian knowledge, as its fruit. He traces the growth of another branch in Greece, with its branchlets of philosophies and mysteries, springing from the pure Theosophy of Orpheus, of Pythagoras, of Plato. He sees the same Divine Wisdom again unveiled in India by the Buddha, and spreading southwards, eastwards and northwards, till its branches overshadowed all the further East. Later, the student recognises another appearance of the Brotherhood, where the Nazarene Prophet offers pure Theosophy to his own nation, only to be rejected and slain ; but the branches spread forth once more, and Neo-Platonism, Gnosticism and primitive Christianity leaven the thoughts of the age. Yet again, humanity shows itself unready to learn the lessons of spiritual truth, and uprising ignorance cloaks the pure wisdom in superstition and narrow formulas. The branches of the vine spread over Europe, and Christian churches and philosophies enshrine parts of the Divine Wisdom. Messengers of the one ever-watchful and guiding Brotherhood appear from time to time,

bringing a fragment of truth, religious, philosophical or scientific. Averroes and Duns Scotus, à Kempis, and St. Francis, Paracelsus and Bruno, Boehme and Eckhartshausen, Swedenborg and St. Martin, lighten the darkness.

At length the time is ripe for another forward movement, and H. P. Blavatsky is the chosen messenger, with H. S. Olcott as colleague and co-worker. Again pure Theosophy is given out, and man having reached a critical time in his evolution, the triumph of intellect unilluminated by spirit, a new method is adopted, a new experiment tried. This time pure Theosophy shall have a vehicle of its own, with no exoteric religion as its outer shell; the attempt shall be made to present it to the world without founding a new faith or formulating its truths as dogmas. A Society shall be established as its vehicle, open to all who recognise the fundamental unity of mankind, and the original teachings shall be spread by any who accept and assimilate them in their essence, without demand for a narrow identity of form in their presentation.

The Theosophical Society is then the latest organisation for the carrying on of the work of the Brotherhood in the spiritual evolution of man. It bears the ancient marks, showing its birth-right and its mission. It was formed by agents of the Brotherhood, and is thus part of the original vine, a branch of the ancient stem. It has received its teachings directly from the Brotherhood, and is continuing thus to receive them. This unbroken connection is necessary for its life, for any branch broken off gradually withers, deprived of the circulating sap which comes from the trunk alone, the Brotherhood of Sages. This unity is the pledge of its life, and so long as it is maintained the Society cannot perish, "the gates of hell cannot prevail against it."

Every occultist recognises the importance of cycles, the existence of certain definite periods of time, which announce themselves in the lower worlds by troubles or by favourable conditions, as the case may be. These cycles are further marked by planetary combinations, which, seen occultly, are the forces of great spiritual Beings working in relation to each other, the planets of the physical plane being the lowest manifestations of these Beings, the magnetic and other forces that radiate from them being as definite as those that radiate from the physical body of a man. The "magnetic field" of such an entity is naturally immensely greater in area and in the energies playing over that area than the corresponding

magnetic field of so minute and feeble an organism as man, and the effects produced are proportionately great. H. P. Blavatsky often spoke of "the end of the present cycle," and put it somewhat vaguely at different times, as 1897, 1897-98, and "the end of the century." She would often speak of the importance of carrying the Theosophical Society through this period, of holding it together as an organic body through this critical time, of "keeping the link unbroken." So far this has been successfully done, despite the most desperate attempts to wreck it, and there are enough faithful and true hearts to hold together through the time that yet confronts us, and to land the Theosophical Society safely beyond the "end of the cycle," to carry on its beneficent work into the new period of time.

A study of the planetary conditions that prevail in 1897, 1898 and 1899, shows us why our honoured teacher spoke of these dates as she did, and we may as well look at the exact facts. On Nov. 24th, 1897, five "planets"—Saturn, Mars, Mercury, Sun and Moon—are grouped together in one sign of the Zodiac, Sagittarius. On Nov. 30th, 1898, the Sun, Mercury, Venus, Saturn and Herschel are grouped in Sagittarius. On Dec. 3rd, 1899, no less than seven are thus grouped in Sagittarius—the Sun, Moon, Mercury, Venus, Mars, Saturn, Herschel, and as an eighth, the Moon's node. These extraordinary conjunctions of the heavenly bodies, such as have not occurred, it is said, for five thousand years, completely justify H. P. B.'s warnings of troubles and the dates she gave. Mr. Geo. Wright, President of the Chicago Theosophical Society, who gave me at my request the above exact details, writes: "The remarkable feature is that from Nov. 1897 to Dec. 1899, the planets seem to group themselves together, culminating in the grand conjunction on Dec. 3rd, 1899. Hence the effects of the cycle close must be long drawn out." The world has already been showing the preliminary symptoms of disturbance, and India—the "sacred land" of the fifth race—reeling under plague, famine and earthquake, is receiving the full brunt of the torrent. Darker yet looms the future, and cyclonic storm-clouds lower on the horizon of the nations. Little wonder, in truth, that the conflict in higher regions should react down here, and that our loved Society should feel the tempests that are bursting forth on every side. Why should the fulfilment of predictions trouble us, however, or "adverse omens" cause us any despondency? Calm, firm and serene should be the hearts of all

Theosophists, for the strong hands that guide the destinies of the world are not strangers to us. "Let not your hearts be troubled," for you can see the blue beyond the storm-clouds, the peace beyond the storm.

In all that has been said there is nothing new : the long past through which Theosophy has lived, its manifold expressions, its custodians, the Brotherhood of Sages, its modern expression with the Theosophical Society as its vehicle, the dangers of the closing years of a cycle—all this is old and familiar enough to us all. But what is sadly lacking is the result which should be the outcome of this knowledge—the strong and strenuous devotion, the glad ungrudging service, the sense of the privilege of being connected with such a movement even in the pettiest capacity, the unwavering determination based on knowledge, the dignified serenity born of the sense of being a part of an endless life. This Society is the ark of spiritual truth, launched on the stormy waves that separate a continent of the past from a continent of the future ; our Noah—to borrow a Hebrew name—our Manu—to borrow a Hindu title—is the great Brotherhood, who launched the ark, and he abides in it with us as it breasts the tempest. Those who voyage in the ark carry over the precious treasures of the past as a gift to the future, they are the transmitters of the knowledge to the new cycle, they will start the new departure. To be the lowest scullion-boy in such a vessel would be a title of honour, to take a share in working it is a privilege beyond price. Often do I marvel as I glance over the members of the Theosophical Society, and note how comparatively few are they who realise the magnitude of the movement of which they are part, who feel the joy of being allowed to render service to such a cause.

Who sweeps a room as for Thy laws
Makes that and the action fine,

sang George Herbert, and truly to do anything for Theosophy, to speak for it, write for it, drudge for it, do the pettiest service for it, is to be enrolled among the privileged of the earth. To be able to give the whole life to it is the best karma that any individual can rejoice in ; to be able to throw into it life and fortune, every power of heart and head and hand, is the richest wage that can be paid to the soul. Every one who works for the Theosophical Society serves the great Brotherhood, and becomes a recruit in the vast army of pioneers that marches unbrokenly from the far-off past to the far-off future. If a soldier is proud of his flag, a patriot of his country, how

much greater the pride to be a recognised member of the Order that guides spiritual evolution and lifts the world upwards in its climbing to Divinity. Such is the title of honour conveyed by sharing in this work, and at the commencement of a new year of our magazine's life, I greet all companions everywhere with the ancient grip of brotherhood, clasping all hands that are working for Theosophy in every land, of every race.

ANNIE BESANT.

—*The Theosophical Review.*

STRAY THOUGHTS.

OUR thoughts run on from brain to brain producing similar thoughts therein. Good or bad, they fasten the responsibility on us. May we then think unselfish thoughts, and thus lighten the world's load ! Om !

Every thought of ours, good or bad, is a trial. Every day, nay every moment, we are progressing or retrograding without undergoing the trials of initiation. How easy would be our progress if we only realised this fact. For then instead of yielding to momentary whims we should be making rapid progress in one direction. To overcome these momentary whims is not difficult, yet nobody tries it, for none recognises its value. May they learn it, and may we teach them ! The blessings of the Masters are on such efforts, howsoever trivial they may look to others ! Om !

—*Prasnottara.*

IDENTITY AND NON-IDENTITY.

BUDDHA said "Our thinking is gone, but our thoughts continue. Reasoning ceases, but knowledge remains."

Said Kûtadanta : "How is that ? Is not reasoning and knowledge the same ?"

The Blessed One explained the distinction by an illustration : "It is as when a man wants, during the night, to send a letter, and, after having his clerk called, has a lamp lit, and gets the letter written. Then, when that has been put out the writing is still there. Thus does reasoning cease and knowledge remain ; and in the same way mental activity ceases, but experience, wisdom, and all the fruits of our acts endure."

Kûtadanta continued : "Tell me O Lord, pray tell me, where, if the samskâras are dissolved, is the identity of my self. If my thoughts are propagated and if my soul migrates, my thoughts cease to be *my* thoughts and my soul ceases to

be my soul. Give me an illustration, but pray, O Lord, tell me where is the identity of my self?"

Said the Blessed One : "Suppose a man were to light a lamp ; burn the night through ?"

"Yes, it might do so," was the reply.

"Now, is it the same flame that burns in the first watch of the night as in the second ?"

Kûtadanta hesitated. He thought "yes, it is the same flame," but fearing the complications of a hidden meaning, and trying to be exact, he said : "No, it is not."

"Then" continued the Blessed One, "there are two flames one in the first watch and the other in the second watch."

"No, sir" said Kûtadanta. "In one sense it is not the same flame, but in another sense it is the same flame. It burns of the same kind of material, it emits the same kind of light, and it serves the same purpose."

"Very well," said BUDDHA, "and would you call those flames the same that have burned yesterday and are burning now in the same lamp, filled with the same kind of oil, illuminating the same room ?"

"They may have been extinguished during the day," suggested Kûtadanta.

Said the Blessed One : "Suppose the flame of the first watch had been extinguished during the second watch, would you call it the same if it burns again in the third watch ?"

Replied Kûtadanta : "In one sense it is a different flame, in another it is not."

The TATHAGATA asked again : "Has the time elapsed during the extinction of the flame anything to do with its identity or non-identity ?"

"No sir," said the Brahman, "it has not. There is a difference and an identity, whether many years elapsed or only one second, and also whether the lamp has been extinguished in the meantime or not."

"Well, then, we agree that the flame of to-day is in a certain sense the same as the flame of yesterday and in another sense it is different at every moment. Moreover, the flames of the same kind, illuminating with equal power the same kind of rooms, are in a certain sense the same."

"Yes, sir," replied Kûtadanta.

The Blessed One continued : "Now suppose there is a man who feels like you, thinks like you, and acts like you, is he not the same man as you ?"

"No, sir," interrupted Kûtadanta.

Said BUDDHA : "Dost thou deny that the same logic holds for thyself that holds good for the things of the world?"

Kûtadanta bethought himself and rejoined slowly : "No I do not. The same logic holds good universally ; but there is a peculiarity about myself which renders it altogether different from everything else and also from other selves. There may be another man who feels exactly like me, thinks like me and acts like me ; suppose even he had the same name and the same kind of possessions, he would not be myself."

"True, Kûtadanta," answered BUDDHA. "He would not be thyself. Now, tell me, is the person who goes to school one, and that same person when he has finished his schooling another? Is it one who commits a crime, another who is punished by having his hands and feet cut off?"

"They are the same," was the reply.

"Then sameness is constituted by continuity only?" asked the TATHAGATA.

"Not only by continuity," said Kûtadanta, "but also and mainly by identity of character."

"Very well," concluded BUDDHA, "then you agree that persons can be the same, in the same sense as two flames of the same kind are called the same ; and thou must recognize that in this sense another man of the same character and product of the same karma is the same as thou."

"Well, I do," said the Brahman.

BUDDHA continued : "And in this same sense alone art thou the same to-day as yesterday. Thy nature is not constituted by the matter of which thy body consists, but by the forms of the body, of the sensations, of the thoughts. Thy soul is the combination of the samskâras. Wherever they are, thou art. Whithersoever they go, thy soul goes. Thus thou wilt recognise in a certain sense an identity of thy self, and in another sense thou wilt not. But he who does not recognise the identity should deny all identity, and should say that the questioner is no longer the same person as he who a minute after receives the answer. Now consider the continuation of thy personality, which is preserved in thy karma. Dost thou call it death and annihilation, or life and continued life?"

"I call it life and continued life," rejoined Kûtadanta, "for it is the continuation of my existence, but I do not care for that kind of continuation. All I care for is the continuation of self in the other sense, which makes of every man, whether identical with me or not, an altogether different person."

"Very well," said BUDDHA. "This is what thou desirest

and this is the cleaving to self. This is thy error, and it implicates thee into unnecessary anxieties and wrong-doing, into grief and cares of all kind. He who cleaves to self must pass through the endless migrations of death, he is constantly dying. For the nature of self is a perpetual death."

"How is that?" asked Kûtadanta.

"Where is thy self?" asked BUDDHA. And when Kûtadanta made no reply, he continued : "Thy self to which thou cleavest is a constant change. Years ago thou wast a small babe ; then thou wast a boy ; then a youth, and now thou art a man. Is there any identity of the babe and the man ? There is an identity in a certain sense only. Indeed there is more identity between the flames of the first and the third watch, even though the lamp might have been extinguished during the second watch. Now which is the true self, that of yesterday, that of to-day, or that of to-morrow, for the preservation of which thou dost clamor ?"

Kûtadanta was bewildered. "Lord of the world," he said, "I see my error, but I am confused still."

The TATHAGATA continued : "It is by a process of evolution that samskâras come to be. There is no samskâra which has sprung into being without a gradual becoming. Thy samskâras are the product of thy deeds in former existences. The combination of thy samskâras is thy soul. Wheresoever they are impressed thither thy soul migrates. In thy samskâras thou wilt continue to live and thou wilt reap in future existences the harvest sown now and in the past."

"Verily, O Lord," rejoined Kûtadanta, "this is no fair retribution. I cannot recognise the justice that others after me will reap what I am sowing now."

The Blessed One waited a moment and then replied. "Is all teaching in vain ? Dost thou not understand that those others are thou thyself ? Thou thyself wilt reap what thou sowest, not others.

"Think of a man who is ill bred and destitute, suffering from the wretchedness of his condition. As a boy he was slothful and indolent, and when he grew up he had not learned a craft to earn a living. Wouldst thou say, his misery is not the product of his own action, because the adult is no longer the same person as was the boy ?

"Verily, I say unto you : Not in the heavens, not in the midst of the sea, not if thou hidest thyself away in the clefts of the mountains, wilt thou find a place where thou can'st escape the fruit of thy evil actions.

"At the same time thou art sure to receive the blessings of thy good actions.

"Him, who has been long travelling and who returns home in safety, the welcome of kinsfolk, friend, and acquaintances, awaits. So, the fruits of his good works bid welcome the man who has walked in the path of righteousness, when he passes over from the present life into the hereafter."

Kûtadanta said : "I have faith in the glory and excellency of thy doctrines. My eye cannot as yet endure the light ; but now understand that there is no self, and the truth dawns upon me—sacrifices cannot save, and invocations are idle talk. But how shall I find the path to life everlasting ? I know all the Vedas by heart and have not found the truth."

Said Buddha : "Learning is a good thing ; but it availeth not. True wisdom can be acquired by practice only. Practise the truth that thy brother is the same as thou. Walk in the noble path of righteousness and thou wilt understand that while there is death in self, there is immortality in truth."

Said Kûtadanta : "Let me take my refuge in the Blessed One, in the Dharma, and in the Brotherhood. Accept me as thy disciple and let me partake of the bliss of immortality."

—*The Gospel of Buddha.*

VAKYA SUDHA.

Being an Original Translation from the Sanskrit work, entitled *Vakya Sudha*, or *Bala Bodhami*, ascribed to Shankarâ Chârya.

SEER AND SEEN.

THIS form is seen, the eye is seer ; the mind is both seen and seer. The changing moods of mind are seen, but the witnessing Self, the seer, is never seen.

The eye, remaining one, beholds varying forms ; as, blue and yellow, coarse and fine, short and long ; and differences such as these.

The mind, remaining one, forms definite intentions, even while the character of the eye varies, as in blindness, dulness, or keen-sightedness ; and this holds also of hearing and touch.

The conscious Self, remaining one, shines on all the moods of mind : on desire, determination, doubt, faith, unfaith, firmness and the lack of it, shame, insight, fear, and such as these.

This conscious Self rises not, nor has its setting, nor does it come to wax or wane ; unhelped, it shines itself, and illuminates others also.

[5.]

THE PERSONAL IDEA.

This illuminating comes when the ray of consciousness enters the thinking mind ; and the thinking mind itself is of two-fold nature. The one part of it is the personal idea ; the other part is mental action.

The ray of consciousness and the personal idea are blended together, like the heat and the hot iron ball. As the personal idea identifies itself with the body, it brings that also a sense of consciousness.

The personal idea is blended with the ray of consciousness, the body, and the witnessing Self, respectively,—through the action of innate necessity, of works, and of delusion.

Since the two are bound up together, the innate blending of the personal idea with the ray of consciousness never ceases ; but its blending with the body ceases, when the works wear out ; and with the witnessing Self, through illumination.

When the personal idea melts away in deep sleep, the body also loses its sense of consciousness. The personal idea is only half expanded in dream, while in waking it is complete.

[10.]

The power of mental action, when the ray of consciousness has entered into union with it, builds up mind-images in the dream-state ; and external objects, in the waking state.

The personal form, thus brought into being by the personal idea and mental action, is of itself quite lifeless. It appears in the three modes of consciousness ; it is born, and so also dies.

THE POWERS OF GLAMOR.

For the world-glamor has two powers,—extension and limitation, or enveloping. The power of extension brings into manifestation the whole world, from the personal form to the universal cosmos.

This manifesting is an attributing of name and form to the Reality—which is Being, Consciousness, Bliss, the Eternal—it is like foam on the water.

The inner division between the seer and the seen, and the outer division between the Eternal and the world, are con-

cealed by the other power, limitation ; and this also is the cause of the cycle of birth and death.

[15.]

The light of the witnessing Self is united with the personal form ; from this entering in of the ray of consciousness arises the habitual life,—the ordinary self.

The isolated existence of the ordinary self is attributed to the witnessing Self, and appears to belong to it ; but when the power of limitation is destroyed, and the difference appears, the sense of isolation in the Self vanishes away.

It is the same power which conceals the difference between the Eternal and the visible world ; and, by its power, the Eternal appears subject to change.

But when this power of limitation is destroyed, the difference between the Eternal and the visible world becomes clear ; change belongs to the visible world, and by no means to the Eternal.

The five elements of existence are these ; being, shining, enjoying, form and name ; the three first belong to the nature of the Eternal ; the last two, the nature of the visible world.

[20.]

In the elements,—ether, air, fire, water, earth ; in creatures—gods, animals, and men—Being, Consciousness, Bliss are undivided ; the division is only of name and form.

SIX STEPS OF SOUL VISION.

Therefore setting aside this division through name and form, and concentrating himself on Being, Consciousness, Bliss, which are undivided, let him follow after soul-vision perpetually, first inwardly in the heart, and then in outward things also.

Soul-vision is either fluctuating or unwavering ; this is its two-fold division in the heart. Fluctuating soul-vision is again two-fold: it may consist either in things seen or heard.

This is the fluctuating soul-vision which consists in things seen : a meditating on consciousness as being merely the witness of the desires and passions that fill the mind.

This is the fluctuating soul-vision which consists in things heard : the constant thought that “ I am the self, which is unattached, Being, Consciousness, Bliss, self-shining, secondless.”

[25.]

The forgetting of all images and words, through entering

into the bliss of direct experience,—this is unwavering soul-vision, like a lamp set in a windless place.

Then, corresponding to the first, there is the soul-vision which strips off name and form from the element of pure Being, in everything whatever ; now accomplished outwardly, as it was before, in the heart.

And, corresponding to the second is the soul-vision which consists in the unbroken thought, that the Real is a single undivided Essence, whose character is Being, Consciousness, Bliss.

Corresponding to the former third, is that steady being, is the tasting of this Essence for oneself. Let him fill the time by following out these, the six stages of soul-vision.

When the false conceit, that the body is the Self, falls away ; when the Self Supreme is known ; then, whithersoever the mind is directed, there will the powers of soul-vision arise.

[30.]

The knot of the heart is loosed ; all doubts are cut ; all bondage to works wither away,—when That is known, which is the first and the last.

THE THREE SELVES.

The individual self appears in three degrees : as a limitation of the Self ; as a ray of the conscious Self; and, thirdly, as the self imagined in dreams. The first alone is real.

For the limitation in the individual self is a mere imagination ; and that which is supposed to be limited is the Reality. The idea of isolation in the individual self is only an error ; but its identity with the Eternal is its real nature.

And that song they sang of “That thou art” is for the first of these three selves alone ; it only is one with the perfect Eternal, not the other selves.

The power of world-glamor, existing in the Eternal, has two potencies : extension and limitation. Through the power of limitation, Glamor hides the undivided nature of the Eternal, and so builds up the images of the individual self and the world.

[35.]

The individual self which comes into being when the ray of consciousness enters the thinking mind, is the self that gains experience and performs works. The whole world, with all its elements and beings, is the object of its experience.

These two, the individual self and its world, were before time began ; they last till Freedom comes, making up our habitual life. Hence they are called the habitual self and world.

In this ray of consciousness, the dream-power exists, with its two potencies of extension and limitation. Through the power of limitation, it hides the former self and world, and so builds up a new self and a new world.

As this new self and world are real only so long as there appearance lasts, they are called the imaginary self and the imaginary world. For, when one has awakened from the dream, the dream existence never comes back again.

The imaginary self believes its imaginary world to be real ; but the habitual self knows that world to be only mythical, as also is the imaginary self.

The habitual self looks on its habitual world as real ; but the real Self knows that the habitual world is only mythical, as also is the habitual self.

The real Self knows its real oneness with the Eternal ; it sees nothing but the Eternal, yet sees that what seemed the unreal is also the Self.

FREEDOM AND FINAL PEACE.

As the sweetness, the flowing, and the coldness, that are the characteristics of the water, reappear in the wave, and so in the foam that crests the wave ;

So, verily, the Being, Consciousness, and Bliss of the witnessing Self enter into the habitual self that is bound up with it ; and, by the door of the habitual self, enter into the imaginary self also.

But when the foam melts away, its flowing, sweetness, coldness, all sink back into the wave ; and when the wave itself comes to rest, they sink back to the sea.

When the imaginary self melts away, its Being, Consciousness, Bliss sink back into the habitual self ; and, when the habitual self comes to rest, they return to the Self supreme, the witness of all.

CHARLES JOHNSTONE.

—*Theosophy.*

EVOLUTION AND REINCARNATION.

¶ THE spark hangs from the flame by the finest thread of Fohat. It journeys through the Seven Worlds of Mâyâ.

"It stops in the First, and is a Metal and a Stone ; it passes into the Second, and behold—a Plant ; the Plant whirls through seven changs and becomes a Sacred Animal.

From the combined attributes of these, Manu, the Thinker is formed." From the Stanzas of Dzyan, (S. D. Vol. I, p. 66.)

The Book of Dzyan, from which this extract is taken and quoted in *The Secret Doctrine*, is said to be the oldest book in existence. I do not know its exact age, but from what I learned I would have no difficulty in believing that it has existed about 1,000,000 years. It is said to be an esoteric work and is seen only by the initiated. If my guess at its age is near the truth, it will be seen that the idea of evolution is not a new one. There is a widespread impression that it originated with Charles Darwin, but nothing could be further from the truth.

In his introduction to the "Descent of Man" Darwin himself says : "The conclusion that man is the co-descendant with other species of some ancient, lower and extinct form is not in any degree new. Lamarck long ago came to the same conclusion." Lamarck was supported by Goethe and others of his time. In one form or another it has been taught by Aristotle, Anaxagoras, Plato, and indeed all the great sages of the past, and it is common to all the great religions of the world. In short, the idea of evolution is universal both in time and space, wherever the intelligence of man has been active. It was during the so-called medieval or dark ages of Europe when ecclesiasticism held sway, and endeavoured to make its permanency secure by interdicting thought to all but the priesthood, and, as the faculties of that craft were ill adapted for that function, thought almost became a thing of the past, and the learning of the preceding ages was so forgotten that the very idea of evolution was buried deep in the ruins of the acquired knowledge and wisdom of our earlier ancestors.

The distinctive feature of Darwinism is, that natural selection or the survival of the fittest in the struggle for existence operating in conjunction with the inherent tendency in nature to variations of structure and function, are factors in organic evolution, especially in regard to the origin of species. To account for the origin of species was held by Cuvier and others to be the chief defect of the Lamarckian theory. This want,

in the opinion of nearly every Scientist of note, Darwin's theory supplied. This is why Darwin's name has become so closely identified with the evolution as a whole.

What the Scientists of the present day have been endeavouring to do was to prove that evolution was a fact. This they have now accomplished, and hereafter Scientific thought must be directed towards the investigation of the *modus operandi* of evolution. Those who are acquainted with the evolutionary ideas of antiquity will have no difficulty in predicting the result. That the ancients had arrived at the truth, no one who has studied their doctrines and methods of investigation will doubt. If Scientific endeavour is honestly directed towards discovering the truth, it will ultimately reach it. Truth being the same in all ages and in all places, Science will arrive, sooner or later, where the ancients were.

Some may think that Science has already given much time and attention to the *modus operandi* of evolution. Certainly, many vague generalities about heredity, the transmission of acquired aptitudes, cellular transmission, etc., are brandished in the air with great flourish, but nearly all that has been said and written upon these subjects has been intended to prove that evolution is a fact. Who inherits? What transmits? and Who receives? are questions that have been almost wholly untouched, except by the unorthodox.

In Sec. 145 of "First Principles," Herbert Spencer has given his definition of evolution. He says, "Evolution is an integration of matter and concomitant dissipation of motion; during which the matter passes from an indefinite incoherent homogeneity to definite coherent heterogeneity; and during which the retained motion undergoes a parallel transformation."

This was thought by Mr. Kirkman to be a little hazy, and he endeavoured to make it clearer by the following transformation. "Evolution is a change from a no-howish, untalkaboutable, not-all-alikeness, to a somehowish and in general talkaboutable not-all-alikeness by continuous something-else-ifications and stick-togetherations." Some may think that this does not throw much light upon the subject, and they may even go so far as to doubt the sincerity of Mr. Kirkman's intentions. But we will not inquire into motives.

Be this as it may, most will admit that this definition of Spencer's fairly describes the phenomena of evolution, but no one has ever been so stupid as to believe that it is the phenomena which evolve. Everyone can see that this would

be the very climax of absurdity. But here is a definition of evolution, which is said to be the most abstruse ever given to the world, yet no mention of anything but phenomena is made. Clearly, then, it can have no bearing on the questions, What evolves? and, How does it evolve? It may have some relation to the question, Is evolution a fact?

There can be no manifestation without the trinity, Consciousness, Substance and Force. Let consciousness be followed downward from its greatest complexity to its least complexity and all manifested forms would be included.

This to most of us, would mean to commence at the consciousness of a Shakspere or a Blavatsky according to the complexity of the consciousness that is in us.

As we go downward though the varying degrees of human consciousness, we find that it merges gradually with the animal consciousness ; the animal consciousness blends indistinguishably into vegetable consciousness, the vegetable consciousness sinks imperceptibly into the mineral, and finally we reach the least complex aspect of crystal consciousness.

From the highest to the lowest, the descent is gradual. Nowhere is there a break or change sufficiently perceptible for one to draw a line and say consciousness ends here. Consciousness, in varying degrees of complexity, exists in every manifested form. How could it be otherwise ? Form and motion are but the expression or phenomena of consciousness, soul, noumenon, or whatever it may be called. Consciousness, as it seeks to express itself through force and substance, presents the phenomena of form and motion and becomes more and more complex, or evolves. Consciousness is that which does evolve.

Wm. Scott.

—*The Lamp.*

(*To be continued*).

Notes and News.

Miss Lilian Edger's University career appears to have been most brilliant. In fact each fresh account we receive strengthens our growing conviction that we are most fortunate, in having this exceptionally talented Lady as our visitor and lecturer at the forth-coming convention. In 1878 she won the Junior Scholarship (Mathematics, Latin, History, English and French); a Senior Scholarship (Mathematics) in 1879 ; another one (English) in 1880 ; graduated B. A. in 1880 and M. A. in Arts with honours (Latin, and English Literature) in 1881.

* * *

With such a remarkable record of University successes as that won by Miss Edger we naturally look with special interest to the subjects on which she is to lecture at the convention at Adyar this December. They, are as follows. Theosophy Applied (1) In the State (2) In Society (3) In the Home (4) In Religion. Four worthy topics indeed, which no doubt will receive worthy treatment at the hand of the accomplished lecturer. Commenting on the above subjects the Theosophist truly remarks "We have been talking Theosophy too much and acting it too little, all these years; making it too much an intellectual concept, and too little a guide in life."

* * *

We are glad to see too that Miss Edger is prepared to spend a portion of her Indian visit in accepting invitations to visit other Lodges. Like the "mango rains" she comes after the drought, caused by Mrs. Besant's long absence. Colonel Olcott will give her a Reception at Adyar on December 17th, invitations to which will be circulated in due course.

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The Satya Mitra announces that 'The Râhnumâi Mazdyasni Sabha' (Society for the Guidance of Mazdyasni Religion) has offered a prize to be given by Mr. K. R. Kama for an "Imitation of Zoroaster" on the lines of Mr. Bowden's *Imitation of Buddha*, which should contain, for each day of the Zoroastrian calendar, passages from the teachings of the Iranian Prophet suited to the names of the presiding angel of the day. The selections to be made, should be in the original Avesta language on one page, with their translations in Gujarati on the opposite page. The essay should be forwarded to the Honorary Secretary of the Sabha by the end of March next.

* * *

We are glad to see that Brother Richardson's lecture to the Parsee community on the Philosophy of Fire to which we referred in our last number, has met with the approval of the Gujarâti daily and weekly papers, one of which observes that Dr. Richardson's lecture has left a profound impression on the minds of his hearers, and recommends that it should be translated into Gujarâti and freely distributed among the Parsee community.

* * *

A Parsee brother writing from Bushire, Persia, says that he has been trying for the last four years to spread among the Persians the twin Theosophic teachings of Karma and Reincarnation, and he hopes that his efforts will bear good fruit in time. He intends to have a poem written on these subjects in Persian and to publish it. He has ready on hand Persian translations of the first four Theosophical Manuals, and hopes

to publish them also. Our Brother has a natural taste for archœology and he has resolved to visit Bakhtiari and Malmir both of which are rich in archœological remains. About Bakhtiari, Mr. Curzon has stated that there is no site in Persia more likely to repay thorough exploration and copying of inscription, as archœologists have not as yet had a fair chance of exploring this region.

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Death is announced of Mr. Edward Maitland the well-known colleague of the late Dr. Anna Kingsford and joint author with her of the celebrated work. "*The Perfect Way or the Finding of Christ.*" Thus the two most prominent exponents of Christian mysticism have passed away within short intervals, but not until they had both fulfilled the mission which they believed they were appointed to carry out, by higher agencies.

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Some interesting facts connected with the African language have recently been published in a letter to *Nature*, in which the writer M. H. Kingsley while endeavouring to group the underlying ideas and methods of the Witch-doctors of Okiyon, found that the word *Woka* represented at least three sets of ideas all bearing on the relationship of matter to Spirit. The writer believes that this is the case with all Secret Society words, *viz*—that they are words the full meaning of which is only known to the initiated, the ordinary freeman or woman passing through the course of Secret Society instruction would only learn the signification of a single set of them, the full meaning of the strong words being only known to the few men at the head of the Society. Appalled at the thought that some strange unworked-at and figurative thing lay behind the whole of that language, the writer cries for some great Max Muller to arise and put everything straight! ! The African Fetich is described as the policeman of the market, goods being left unguarded but in perfect safety if presided over by a charm or image of the ruling deity. Thus these savage tribes have at any rate one virtue which civilization has deprived us of, *viz.*, a practical belief in the Religion they profess.

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The Light of the East very wisely remarks that great caution should be observed in making astrological predictions as much depends on the experience of the astrologer.—Like music and medicine proficiency in astrology is the result of long experience and a certain amount of talent should also be brought into play. There is no doubt such a thing as a *genius* in astrology, but a genuine astrologer is a very rare thing now-a-days.

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It now seems to be satisfactorily proved that telegraphic communication by means of the Marconi Electrical Waves can be carried on through a

distance of nine miles without the use of wires. This seems to be the maximum distance yet reached. But Prof. Graham Bell, who had been making experiments on the banks of the Bristol Channel, evidently does not intend this to be the final limit, for he is reported to have said that even Mars and other planets may be communicated with in the future; but then there comes that dreadful *if—if* there is any one living there, and if the inhabitant have the right kind of apparatus to enable them to receive our messages. However this may be there seems to be no doubt that this marvellous discovery will soon be as common place a method for communication as the telephone and telegraph.

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The following lectures were delivered in our Lodge during last month. In English—Bro. Dinsha D. Writer—“World as a Mirror of Eternity;” Bro. B. A. Sahsrabudhe—“Principles of Religion explained by the help of Phrenology”; Bro. R. P. Kāmat—“The Pilgrim’s Progress”; Bro. D. D. Jasāvāla “Prenatal Culture.” In Gujarāti—Dr. P. N. Pāvri—“Duties of Man.”

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The Theosophical Review has given notice to reduce its annual subscription from the commencement of current volume (XXI) from 17 s. 6 d. to 12 shillings, and the price for each copy from 1 s. 6 d. to 1 shilling. This will be a welcome change to all Theosophists and others interested in the movement.

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Mrs. Besant’s long-promised book *The Ancient Wisdom* has at last come out. It contains an outline of Theosophical teachings relating to the Physical, Astral, Kamlokk, Mental, Devachanic, Buddhic and Nirvānic planes. The other subjects treated of are, Reincarnation, Karma the Law of Sacrifice, Man’s Ascent and Building of the Kosmos. It is a complete text-book of Theosophy and all Theosophists will hail with delight this new accession to their armory in battling against the forces of materialism, superstition and dogmatism, and it should therefore be in the hands of every one of them. The price of the book is 5 shillings.